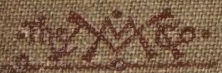
THE MODERN READER'S BIBLE

BIBLE STORIES

NEW TESTAMENT



Arthur Clarence Manning

A. C. Manning

THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

BIBLE STORIES

(NEW TESTAMENT)

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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PREFACE

THE Preface to the companion volume of Old Testament Stories has explained fully the purpose of these two volumes, which make the Children's Series of the Modern Reader's Bible. The Stories are in the language of Scripture, altered only by omissions: these are suitable for all; the Notes and Introductions only for older children and teachers. The Revised Version is used, with the frequent substitution of the marginal renderings: this is by kind permission of the University Presses of Oxford and Cambridge. This present series falls into two natural divisions: * the Life of Jesus and the Acts of the Apostles.

In the case of the New Testament it must be admitted that the distinction on which I rely — between Story and History — is more difficult to maintain. I have been obliged to put forward under the head of Stories what would more naturally be classified as incidents of the history. I have included a large number of those imagi-

* Each of these two parts (Introduction, Text, and Notes) can be obtained separately, in paper covers, price 30 cents each.

native stories we call parables. I have further added a few of the characteristic sayings of Jesus: the utterance of any one of these has all the force of a story. These, however, are departures from the strict plan of the series to which no reader will take objection. In the Introductions and Notes I have carefully avoided any wording which might insinuate doctrinal instruction: any such application of the sacred literature must be left to the individual teacher.

It may be convenient to repeat here what has been said in the other volume on the relation of this series to the other volumes of the Modern Reader's Bible. The two volumes of Stories are intended as ground plan of Bible history: the separate sections of the Old Testament volume correspond to the separate volumes of the larger Historic Series, the two sections of the present volume to the two divisions of the volume entitled *St. Luke and St. Paul.* When, in the story form, the ground has been covered as a whole, then some particular section may be chosen for study in the full form of history, story, documents, which make up Bible history as it stands. The volume entitled *Select Masterpieces of Biblical Literature* is intended to introduce to all varieties of literary form represented in Scripture, and its sections correspond to the various series — Wisdom, Lyrics, Prophecy, etc. — into which the Modern Reader's Bible is divided: after all forms have become familiar in type, some one series can

be selected for continuous study, the volumes of the series being arranged in the proper order, while the introductions to the several volumes bring out the unity of each series as a whole. Thus to cover a general field by vivid selections, and then pursue a restricted part of it with fulness of detail, is the sound order of study.

R. G. MOULTON.

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THE LIFE OF JESUS

INTRODUCTION

Those readers who come to the New Testament from the Old must remember that there was an interval of more than four hundred years between the end of the one and the beginning of the other. During this long period the Jews had changed little, the rest of the world had changed much.

The Holy Land in New Testament times was divided into three provinces. On the south was Judæa, with the sacred city of Jerusalem as its capital. On the north was Galilee, by the lake called the Sea of Galilee. Between the two lay the province and city of Samaria. This last was inhabited by descendants of those (Jews and foreigners) who had remained in Palestine during the exile, and had mingled the worship of God with heathen superstitions. The Jews of Judæa hated the Samaritans most bitterly; and on the Galilæans they looked with contempt.

In their general character the Jews of New Testament times were as the Jews in the days of the Return from the Exile, only more so. They were an intensely religious people, caring little about anything but religious questions. But their idea of religion was a strange one. Ezra had been the first of a long succession of 'scribes,' or teachers

of the Written Law of Moses; and devotion to this law was piety among the Jews. But from zeal for this law, and fear lest unconsciously they might violate some small part of it, their teachers (or 'rabbis') occupied their whole time with endless questionings and disputings about trifles. So, in the course of generations, there grew up a commentary on the Law, in the form of unwritten precepts; and at last this 'Tradition of the Elders,' as it was called, occupied men's thoughts more than the original Law; while the attempt to obey these precepts made life a burden to all but a zealous few. It may be added that there were two chief religious parties. The Pharisees were loud in their professions of minute observance of traditions; and they were zealous for the two special doctrines learned by the Jews during their exile, — the doctrine of angels, and of a future life. On the other hand, the Sadducees were conservatives, standing for the Law of Moses as it was before the traditions were added to it, and opposing the belief in angels and a future life.

The world outside the Jews had altogether changed in the four centuries between the Old and New Testaments. Babylon and Persia and other eastern countries had sunk into insignificance; power had passed to the west, and Rome was now mistress of the world. It was by permission of Rome that Herod and other kings reigned in the Holy Land; and before the end of Jesus' life a Roman governor, Pontius Pilate, ruled in Jerusalem itself. Again,

all the wonderful things which Greek history has done for the human race were achieved in the interval between the Old and New Testaments; but this only indirectly appears in the accounts of the life of Jesus.

The Jews of the times of Jesus hated their Roman conquerors. But for the most part their thoughts were busy with their religious hopes, of the time when (as they interpreted the prophecies) the 'Christ' or 'Messiah' would come, that is, the 'Anointed One' of God, who would lead the Jews in conquest, and subdue all the world to their sway. For four hundred years no 'prophet,' or 'interpreter of God,' had appeared, and the Jews could only dwell upon the old prophecies. At last, just before Jesus commenced his ministry, a new prophet, John the Baptist, came; and his message was, "The kingdom of heaven is at hand." Accordingly a huge excitement was stirred through the whole land; and the expectation was that Jesus, whom John proclaimed, was the long-expected conqueror. Few were able to rise to the idea that the kingdom of God was a spiritual kingdom.

Amid such surroundings the life of Jesus was spent. At first it was the quiet life of a carpenter in Galilee; then that of a rabbi, followed by crowds of disciples. Finally, in Jerusalem, Jesus openly denounced the religious leaders of the age, and the result was the Crucifixion. This volume contains stories illustrating the wonderful works of Jesus, which he did as works of healing and mercy, which

also attracted the amazement of the whole nation. But what impressed the people of his age even more was that "No man ever spake as this man." Accordingly, some of the most famous sayings of Jesus are here given; especially his 'parables,' or stories of imaginary persons by which Jesus would illustrate his teachings. The leading incidents of the birth, death, and resurrection of Jesus complete this part of the volume.

Life of Jesus

i. Birth and Childhood of Jesus
   - *The Shepherds and the Angels*
   - *The Wise Men from the East*
   - *The Boy Jesus in the Temple*

ii. The Baptism and Temptation

iii. Incidents and Wonderful Works
   - *A Specimen Day in the Life of Jesus*
   - *How he healed a Man sick of the Palsy*
   - *A Widow's Son raised from the Dead*
   - *A Wonderful Work by Day and a Wonderful Work by Night*
   - *A Blind Beggar healed*
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   - *The Lord's Prayer*
   - *The Great Commandment of the Law*
   - *Taking up the Cross*

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vi. Last Days of Jesus on Earth
The Last Supper
The Garden of Gethsemane
The Arrest and Trial
The Crucifixion
The Resurrection

1

Birth and Childhood of Jesus

The Shepherds and the Angels

Now it came to pass there went out a decree from Cæsar Augustus, that all the world should be enrolled. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary. And it came to pass, while they were there she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in

the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
And on earth peace
Among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled his name was called

JESUS.

The Wise Men from the East

Now when Jesus was born, behold, Wise men from the M.2:1,
east came to Jerusalem, saying, Where is he that is born 2.
King of the Jews? for we saw his star in the east, and
are come to worship him. And when Herod the king 3.
heard it, he was troubled, and all Jerusalem with him.
And gathering together all the chief priests and scribes of 4.
the people, he inquired of them where the Christ should
be born. And they said unto him, In Bethlehem of 5.
Judæa: for thus it is written by the prophet: *And thou* Micah 5:
Bethlehem, land of Judah, art in no wise least among the
princes of Judah: for out of thee shall come forth a gov-
ernor, which shall be shepherd of my people Israel. Then 7.
Herod privily called the Wise men, and learned of them
carefully what time the star appeared. And he sent them 8.
to Bethlehem, and said, Go and search out carefully con-
cerning the young child; and when ye have found him,
bring me word, that I also may come and worship him.
And they, having heard the king, went their way; and lo, 9.
the star, which they saw in the east, went before them,
till it came and stood over where the young child was.
And when they saw the star, they rejoiced with exceeding 10.
great joy. And they came into the house and saw the 11.
young child with Mary his mother; and they fell down
and worshipped him; and opening their treasures they
offered unto him gifts, gold and frankincense and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod. 16 Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the Wise 17 men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: *A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children; and she would not be comforted, because they are not.*

19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the 21 young child's life. And he arose and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus was reigning over

Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, that he should be called a Nazarene.

The Boy Jesus in the Temple

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye

not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them. And his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

ii

The Baptism and the Temptation

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven is at hand. Now John had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer me now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when

he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, *Thou shalt not tempt the Lord thy God.* Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou

wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Then the devil leaveth him; and behold, angels came and ministered unto him.

iii

Incidents and Wonderful Works

A Specimen Day in the Life of Jesus

Jesus came into Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel.

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned

among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.

How he healed a Man sick of the Palsy

And when he entered into Capernaum, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

A Widow's Son raised from the Dead

And it came to pass, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.

A Wonderful Work by Day and a Wonderful Work by Night

Now Jesus withdrew in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus

said unto them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he

saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

A Blind Beggar healed

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

An Encounter with a Foreigner

And Jesus withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

The Raising of Lazarus from the Dead

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped

his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, 'Lord, behold, he whom thou lovest is sick.' But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judæa again." The disciples say unto him, 'Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him." These things spake he: and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." The disciples therefore said unto him, 'Lord, if he is fallen asleep, he will recover.' Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas therefore, who is called Didymus, said unto his fellow-disciples, 'Let us also go, that we may die with him.'

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, 'Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.' Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?" She saith unto him, 'Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.'

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary there-

fore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, 'Lord, come and see.' Jesus wept. The Jews therefore said, 'Behold how he loved him!' But some of them said, 'Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?' Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he stinketh: for he hath been dead four days.' Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

The Transfiguration; or, A Glimpse of Jesus in his Glory

And Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

The Triumphal Entry into Jerusalem

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent two of the disciples, saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, Why

do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, 'Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.' And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

iv

Sayings of Jesus

The Sermon on the Mount

And it came to pass that he went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples:

and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the son of James, and Judas Iscariot, which was the traitor. And he came down with them, and stood on a level place, and a great multitude of his disciples.

And he lifted up his eyes on his disciples, and said:

Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that

smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

And he spake also a parable unto them: Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou

say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

The Lord's Prayer

When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven:
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
As in heaven, so on earth.

Give us this day
Our daily bread.

And forgive us our debts,
As we also have forgiven our debtors.

And bring us not into temptation,
But deliver us from the evil one.

The Great Commandment of the Law

And a lawyer asked him a question: Master, which is the great commandment in the law? And he said unto

him: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

Taking up the Cross

If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life, shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds.

God and Cæsar

The Pharisees took counsel how they might ensnare him in his talk. And they send to him, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money.

And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went their way.

Little Children and the Kingdom of Heaven

They brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein. And he took them in his arms, and blessed them, laying his hands upon them.

V

Parables of Jesus

The Sower

Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they

sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

The Wheat and the Tares

The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his

enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

The Mustard Seed

The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

The Leaven

The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

The Newly Found Treasure

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

The Pearl of Great Price

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

The Drag-net

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which,

when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

The Pharisee and the Publican

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

The Fellow-Servants

Peter said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus

saith unto him, I say not unto thee, Until seven times; but, Until seventy times and seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that

was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

The Good Samaritan

A certain lawyer said unto Jesus, Who is my neighbour? Jesus made answer and said: A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

The Two Debtors

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most? Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath

not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

The Prodigal Son

A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say

unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in: and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living, thou killedst for him the fatted calf. And he said unto him,

Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

The Wise and Foolish Virgins

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

The Talents

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not

scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

The Sheep and the Goats

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in;

naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

vi

Last Days of Jesus on Earth

The Last Supper

Mark 14:1–25

Now after two days was the feast of the Passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall

be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

And on the first day of unleavened bread, when they sacrificed the Passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the Passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where I shall eat the Passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For

the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

The Garden of Gethsemane

Mark 14:26-42.

And when they had sung a hymn, they went out unto the mount of Olives.

And Jesus saith unto them, All ye shall be offended: for it is written, *I will smite the shepherd, and the sheep shall be scattered abroad.* Howbeit, after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou today, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

The Arrest and Trial

Mark 14:43–c. 15:15.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and

staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled.

And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and

asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with blows of their hands.

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to curse and to swear, I know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow

twice, thou shalt deny me thrice. And when he thought thereon, he wept.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify

him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

The Crucifixion

Mark 15:16–24.

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

And they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting lots upon them, what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over:

THE KING OF THE JEWS.

Mark 15:27–47.

And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha! thou

that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God.

And when even was now come, because it was the Preparation,* there came Joseph of Arimathea, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And

* That is, the day before the sabbath.

Mary Magdalene and Mary the mother of Joses beheld where he was laid.

The Resurrection Mark 16:1-8.

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen, he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb.

Mark 16:12-13. And after these things he was manifested unto two of them, as they walked, on their way into the country. And they went away, and told it unto the rest: neither believed they them.

Mark 16:14. And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed

not them which had seen him after he was risen. And he said unto them [Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.]

Mark 16:15-1

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

Mark 16:19-2

Notes to the Life of Jesus

Page 9. *That all the world should be enrolled.* This refers to a census of the population of the Roman empire, ordered by the Emperor Augustus.

Page 10. *JESUS.* This name is a Greek word, which is nearly the same as the Hebrew word *Joshua*, and means Deliverer.

Page 11. *Wise men from the east.* Many nations of the far east, especially the ancient Chaldeans, were devoted to the study of 'Astrology.' This science was founded on the belief that there was a mysterious connection between some of the stars and individuals born upon earth. Thus if a child was born when the planet Mercury was prominent, his character would turn out 'mercurial,' that is, changeable. To interpret the movements of the stars in this sense was the special occupation of certain philosophers, or 'magi': from their name has come the modern 'magic.' It was three of these 'magi' who made the journey on this occasion, having seen some extraordinary appearance in the heavens, which they connected with some prophecy about a king of the Jews. Perhaps this prophecy was the one given by Balaam, who also came from the far east.

There shall come forth a star out of Jacob,
And a sceptre shall rise out of Israel.

The story is given in the Old Testament volume of Stories, page 105.

Page 11. *The Christ.* This is the Greek word corresponding to the Hebrew word *Messiah.* The meaning is 'the Anointed one.' The word often occurs in the Old Testament; and the Jews understood it of some glorious king who would be sent by God to deliver Israel.

Page 11. *The prophet:* the passage is found in *Micah,* chapter 5, verse 2.

Page 12. *Herod . . . slew all the male children:* this dreadful act is known in history as The Massacre of the Innocents. What follows is called The Flight into Egypt.

Page 12. *Jeremiah the prophet:* the passage is found in *Jeremiah,* chapter 31, verse 15.

Page 13. *After the custom of the feast.* It was the custom of the Jews to go up from all parts of the holy land to Jerusalem to be present at the feast of the Passover. They would journey in family parties; and different parties would join together as they drew nearer to Jerusalem. The children of the different families would no doubt play together, as they travelled. Hence, on the way back, Joseph and Mary would not miss Jesus, until they halted for the night; then, as he did not join them, they would inquire, and, not finding him, returned to the city to seek him. Several of the psalms were among the hymns sung in such pilgrimages: especially psalms 121, 122, 133.

Page 14. *Thus it becometh us to fulfil all righteousness:* the word *righteousness* is often used in the sense of the requirements of the law.

Page 15. *Man shall not live by bread alone:* this is from *Deuteronomy,* chapter 8, verse 3.

Page 15. *He shall give his angels charge:* from psalm 91, verse 11.

Page 15. *Thou shalt not tempt the Lord thy God:* from *Deuteronomy*, chapter 6, verse 16.

Page 16. *Thou shalt worship the Lord thy God:* from *Deuteronomy*, chapter 6, verse 13.

Page 16. *He taught them as having authority, and not as the scribes.* For the scribes, see Introduction, page 3. These scribes would answer every question put to them by quoting other scribes or rabbis: "Rabbi So-and-so says thus, but Rabbi So-and-so says otherwise;" whereas Jesus would say: "I say unto you . . ."

Page 18. *They uncovered the roof where he was.* The flat roofs of Jewish houses were, like the verandah of an American house, the regular place for resting and conversation. They would be approached by an outside staircase, so the bearers of the sick man could reach the roof without going through the crowd. . . . *Let down the bed:* this would be only a light pallet, which a single man could easily carry: hence the command, when the man was healed, *Take up thy bed and walk.*

Page 19. *Jesus withdrew in a boat:* on the Sea of Galilee (also called the Lake of Tiberias). . . . *In the fourth watch of the night.* The Romans divided the night into four parts or *watches*, which thus would be longer or shorter according to the time of the year. Thus the time indicated here would be near morning.

Page 21. *Rabboni:* that is, *My Master.*

Page 22. *A Canaanitish woman.* The original races who

inhabited the holy land before the invasion of the Israelites are called Canaanites. . . . *I was not sent but unto the lost sheep of the house of Israel.* The purpose of Jesus on earth was to bring his truth to the Jews, and through them to the rest of the world; for the special purpose of God in calling Abraham was that through the chosen nation all the rest of the world should be blessed.

Page 23. *If a man walk in the day, he stumbleth not:* the general meaning is that work is to be done while life lasts; only the end of life (like night) excuses from duty.

Page 23. *Who is called Didymus:* the word means a twin.

Page 26. *Let us make three tabernacles:* that is, tents: with a view to remaining on the mount.

Page 28. *Stood on a level place:* that is, on a part of the mountain side level enough for the people to come within sight and hearing of Jesus. What follows is known as the Sermon on the Mount. There are two accounts of this in the New Testament; the one here given is the shorter.

Page 28. *But woe unto you that are rich!* All this must be taken in connection with the preceding paragraph. Hitherto men had thought of no happiness except in connection with riches and plenty. Now (Jesus means) happiness of spirit is open to the very poorest; nay, without it the rich and powerful are truly miserable, for when their riches are gone they will have nothing left.

Page 29. *Why beholdest thou the mote . . . but considerest not the beam? Mote* and *beam* are proverbial expressions for

something very small and something very large. *Motes* are the particles of dust that can only be seen in a sunbeam.

Page 31. *Use not vain repetitions as the Gentiles do.* Such are the Arab Dervishes, whose devotions may consist in crying hundreds of times together some sacred phrase like *God lives*, the cry being accompanied with twistings of the body.

Page 31. *Our Father which art in heaven.* Observe the way in which this first part is printed, which means that the line, *As in heaven so on earth*, must be understood as applying to the three short lines, and not merely to the last of them. The sense is: *Hallowed be thy name on earth as it is in heaven; Thy kingdom come on earth as it is in heaven; Thy will be done on earth as it is in heaven.*

Page 31. *A lawyer asked him a question:* that is, one of those whose lives were devoted to studying the Law of Moses. (See Introduction, page 4.) Their discussions were on just such questions as this, whether one command or another were the more important. Jesus answers with words (from *Deuteronomy*, chapter 6, verse 5) which lay stress not on particular precepts but on the spirit of the whole; and he adds a similar saying from the book of *Leviticus* (chapter 19, verse 18).

Page 32. *Let him deny himself, and take up his cross.* This is an allusion to the Roman punishment of crucifixion. A criminal, after being scourged, was fastened to a wooden cross until he died of pain. But as a preliminary he was compelled to carry the cross on which he was to die to the place of execution, and so (as it were) bear a part in the task of executing himself. This is used in this passage as a comparison: we are

voluntarily, and not rebelliously, to bear suffering in the course of doing good.

Page 32. *But Jesus perceived their wickedness.* The enemies of Jesus were contriving a snare for him in this question. The Roman power was too strong for the Jews to resist, but it was hated by the people. If then Jesus should say yes to the question, the people might be turned against him as a favourer of Roman rule; if he said no, the authorities might be induced to arrest him as seditious. By pointing to a coin of money, he reminded all that they were all alike acquiescing in Roman rule for the practical affairs of life: meanwhile there was a more important life outside that which Cæsar controlled, and that was what God claimed for himself.

Page 37. *The one a Pharisee, and the other a Publican.* For the Pharisees see Introduction, page 4. The Publicans were rich men who had bought from the government the right to collect taxes; they were obliged to press the people for money, and so were hated and despised.

Page 38. *Until seventy times and seven.* This is an allusion to the Song of the Sword (in *Genesis*, chapter 4, verse 24), which, when deadly weapons were first invented, expressed the new power for vengeance that a sword or spear brought. Up to that time the 'vengeance on Cain' (*i.e.* being banished from human society) had seemed the height of vengeance; but now Lamech (the inventor) feels he has a more deadly fate that he can inflict:

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

The words of Jesus are an echo of this old song, and imply that the law of forgiveness extends as far as the old law of retaliation.

Page 39. *A certain priest . . . a Levite also . . . a certain Samaritan.* The priests were of the tribe of Levi, but all the Levites were not priests. Both priests and Levites were engaged in various kinds of service for the temple. For the Samaritans, see Introduction, page 3: these were regarded as traitors to their God and country, and no Jew would have anything to do with them. The Samaritans had the same feelings towards the Jews.

Page 43. *Ten virgins, which took their lamps, and went forth to meet the bridegroom.* The usual idea of a wedding in the east is that the bridegroom comes in procession and fetches the bride from her home to his. The virgins here are companions of the bride (our 'bridesmaids'), who are waiting for the arrival of the bridegroom at the bride's house, in order to escort their bride back to the bridegroom's house. Weddings often took place by night, for the sake of the torchlight effects.

Page 45. *Thou oughtest therefore to have put my money to the bankers:* this servant would neither trade with the money himself, nor give it to those who would trade for him.

Page 47. *Now after two days was the feast of the Passover and the unleavened bread.* This was the great feast of the Jews, in commemoration of the night in Egypt when the firstborn of Egypt were slain, but the destroying angel 'passed over' the houses of the Israelites. [Old Testament Stories, page 87.] One detail in the feast was that they used throughout it bread made without leaven, to commemorate the haste with which, in

the deliverance from Egypt, the Israelites *took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders* (page 88).

Page 50. *He said, Abba, Father: Abba* is the word in the popular language of the Jews for *Father. . . . Remove this cup from me:* the word *cup* is regularly used in the prophecies for judgment or trouble. It is a metaphor from drinking poison. Compare psalm 75, verse 8.

Page 51. *We heard him say, I will destroy this temple:* the incident is related by St. John, who adds that Jesus spake of the temple of his body.

Page 52. *To say unto him, Prophesy:* another account puts it, *Prophesy, who is he that smote thee.*

Page 53. *And he answering saith unto him, Thou sayest:* a mode of assenting, or saying yes.

Page 54. *The court which is the Prætorium:* in modern phrase, the 'guard room': the court or room where the body-guard of soldiers would wait until called out.

Page 55. *The veil of the temple was rent in twain:* this was a curtain which separated two parts of the interior of the temple, namely the Holy Place, and the Holy of Holies.

THE ACTS OF THE APOSTLES

Introduction

The books of the New Testament which relate to the life of Jesus are well named 'Gospels,' a word which means 'good tidings.' The last thing done by Jesus on earth was to command that this gospel, or good tidings, should be preached to all the world. The followers of Jesus who received this command are known as 'the Apostles': this is a Greek word which is almost the same as the English word 'missionaries,' but it is used in history for those first missionaries who received their commission to preach direct from Jesus himself. The book called 'The Acts of the Apostles' relates how these first missionaries carried out the command given to them, and shows how Christianity spread from its starting point in the sacred city of Jerusalem to Rome, the centre and mistress of the ancient world.

The history of Christianity started from Jerusalem, the sacred city of the Jews in which Jesus had been crucified. It began at a certain Jewish Festival called 'Pentecost': the preaching of Peter on this occasion was accompanied with some wonderful circumstances, and thousands joined in fellowship with the Apostles. Thus the Day of Pentecost was the birthday of the Christian church. Soon afterwards a miracle wrought by Peter and John brought the

Apostles into conflict with the rulers of Jerusalem, and thus began the persecution which so long accompanied the efforts to win converts to the Christian religion.

From Jerusalem as a centre the new religion soon spread in all directions to the Jews of the Holy Land. This part of the history is here represented by two stories. One describes the stoning of Stephen, the first martyr of the Christian church. The other relates the conversion of a great persecutor, Saul, who afterwards became Paul, and the greatest of Christian missionaries.

So far the gospel had been preached to none but Jews. The Jews were accustomed to think of themselves as the only people of God; all other nations were despised under the name of Gentiles. It was thus a landmark in the history of Christianity when, in a vision, Peter learned the will of heaven that Gentiles no less than Jews should be admitted into the new church. The story of Peter's Vision, and the baptizing of the first Gentiles, is one of those here given.

From this point the history of the Apostles is occupied with the wider and wider extension of Christianity throughout the Gentile world. As Peter was the first to admit Gentiles to the new church, so Paul was foremost in the journeyings among the Gentiles. This part of the narrative abounds with stories of missionary adventure. Thus we learn how Peter was delivered by an angel from prison in Jerusalem; how in one city Paul and his companion were first worshipped as gods, and then stoned as criminals;

how in another city Paul was delivered from prison by an earthquake; how he had to face the learned men of Athens, and the mob of Ephesus.

Lastly the history of the Apostles relates how, in a most unexpected way, Paul was brought to preach Christianity in Rome itself. We are told the strange circumstances which led to his arrest in Jerusalem; then of his trial by one court after another until he appealed to 'Cæsar,' that is, to the emperor at Rome. The voyage to Italy is given in full detail, and the story of Paul's shipwreck and escape. When the missionary journeys of Paul have reached as far as Rome the sacred history concludes.

The Acts of the Apostles

i. The Foundation of the Christian Church at Jerusalem
   The Day of Pentecost
   A Miracle of Healing, and the Beginning of Persecution

ii. Stephen and Saul: The Spread of Christianity through the Holy Land
   The Stoning of Stephen
   The Conversion of Saul (or Paul)

iii. Peter's Vision, and Opening of Christianity to the Gentiles

iv. Missionary Adventures
   Strange Deliverance of Peter from Prison in Jerusalem
   How at Lystra Paul was first worshipped and then stoned
   The Jail at Philippi and the Earthquake
   Paul before the Philosophers of Athens
   The Mob of Ephesus

v. How Paul was brought to preach Christianity at Rome
   The Arrest of Paul at Jerusalem
   The Conspiracy
   The Trial before the Governor Felix
   Festus and Agrippa, and the Appeal to Cæsar
   The Voyage to Italy and Shipwreck

i

The Foundation of the Christian Church at Jerusalem

The Day of Pentecost

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying. Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? And they were all amazed, and were perplexed, saying one to another, What meaneth

this? But others mocking said, They are filled with new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying:

'Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel: *And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath. And it shall be, that whosoever shall call on the name of the Lord shall be saved.* Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him ye by the hand of lawless men did crucify and slay. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. Let all the house of Israel therefore know assuredly, that God hath

made him both Lord and Christ, this Jesus whom ye crucified.'

Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing stedfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to them day by day those that were being saved.

A Miracle of Healing and the Beginning of Persecution

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people:

'Ye men of Israel, why marvel ye at this man? or why

fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.'

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them:

'Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.'

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among them-

selves, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them: Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

ii

Stephen and Saul: The Spread of Christianity through the Holy Land

The Stoning of Stephen

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain disputing with Stephen; and they were not able to

withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

[*Stephen's long speech in his defence is here omitted, except the closing words.*]

'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not.'

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on

the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him.

The Conversion of Saul (or Paul)

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and

heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias: and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother

Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached

boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord.

So the church throughout all Judæa and Galilee and Samaria had peace.

iii

Peter's Vision, and Opening of Christianity to the Gentiles

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants,

and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time. What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men,

and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them: Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said: Four days ago, until this hour, I was keeping the ninth hour of prayer in my house; and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send

therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, and said:

'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ — he is Lord of all — that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets

witness, that through his name every one that believeth on him shall receive remission of sins.'

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

iv

Missionary Adventures

Strange Deliverance of Peter from Prison in Jerusalem

Now Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to

four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying. And when he knocked at the door of the

gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death.

How at Lystra Paul was first worshipped and then stoned

And it came to pass in Iconium, that Paul and Barnabas entered into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by

their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra, and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying: Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the

heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe.

The Jail at Philippi and the Earthquake

And we were in Philippi tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by sooth-saying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were

shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the sergeants, saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the sergeants reported these words unto the magistrates: and they feared, when they heard that they were Romans;

and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Paul before the Philosophers of Athens

Now while Paul waited at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.* And Paul stood in the midst of the Areopagus, and said:

'Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and ob-

* Now all the Athenians and the strangers sojourning there spent their time in nothing else, but either to tell or to hear some new thing.

served the objects of your worship, I found also an altar with this inscription,

TO AN UNKNOWN GOD.

What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said,

For we are also his offspring.

Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained;

whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed.

The Mob of Ephesus

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said: Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristar-

chus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith: Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is temple-keeper of the great Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot,

there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed.

V

How Paul was brought to preach Christianity at Rome

The Arrest of Paul at Jerusalem

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to walk after the customs. What is it therefore? they will certainly hear that thou art come.

Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. (For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then

the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian, which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying:

'Brethren and fathers, hear ye the defence which I now make unto you.'

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith:

'I am a Jew, born in Tarsus of Cilicia, but brought up in

this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of

our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.'

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he

went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, *Thou shalt not speak evil of a ruler of thy people.* But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of

Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided.* And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

The Conspiracy

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring

* For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul tomorrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto

Felix the governor. And he wrote a letter after this form:

CLAUDIUS LYSIAS

Unto the most excellent Governor FELIX:

Greeting

This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read it, he asked of what province he was; and when he understood that he was of

Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

The Trial before the Governor Felix

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying:

'Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I entreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.'

And the Jews also joined in the charge, affirming that these things were so. And when the governor had beckoned unto him to speak, Paul answered:

'Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence:

seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia — who ought to have been here before thee, and to make accusation, if they had aught against me: or else let these men themselves say what wrong-doing they found, when I stood before the council; except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.'

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in

charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him.

Festus and Agrippa, and the Appeal to Cæsar

But when two years were fulfilled, Felix was succeeded by Porcius Festus. And when Festus was come, the Jews which had come down from Jerusalem stood round about him, bringing against Paul many and grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and

have committed any thing worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the

emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. Tomorrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the command of Festus Paul was brought in. And Festus saith: 'King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.'

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

'I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because

thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew

language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.'

And as he thus made his defence, Festus saith with a loud voice, Paul, thou art mad; thy much learning doth

turn thee to madness. But Paul saith, I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest. And Agrippa said unto Paul, With but little persuasion thou wouldest fain make me a Christian. And Paul said, I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.

And the king rose up, and the governor, and Bernice, and they that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

The Voyage to Italy and Shipwreck

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius

treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there; which is a haven of Crete, looking north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in

shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms; and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach,

and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or

fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were entreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

Notes to the Acts of the Apostles

Page 75. *The day of Pentecost.* *Pentecost* (a Greek word for *fiftieth*) was the name among the Greek Jews for what the Hebrews called Feast of Weeks, because it was held a week of weeks (seven times seven days) after the Passover. It was a harvest festival, and (perhaps) commemorated also the giving of the law on Sinai.

Page 76. *It is but the third hour of the day:* the Jews divided the day, and also the night, separately: hence the third hour would be early in the forenoon, about 9 A.M.

Page 76. *Spoken by the prophet Joel: Joel,* chapter 3, verse 15.

Page 78. *The hour of prayer, being the ninth hour:* about 3 P.M.: see last note but one.

Page 79. *The captain of the temple:* that is, commander of the Levites, who acted as temple police. . . . *Sadducees:* one of the religious parties of the Jews (called from the name of their founder), in contrast with the *Pharisees.* The Sadducees took their stand on the written Law of Moses, apart from the traditional observance enjoined by the verbal commentators; they also rejected the belief in angels and the resurrection of the dead, which had been developed during the exile. The Pharisees laid stress on these new doctrines, and prided themselves on their minute observance of all the traditional commands as to rites and ceremonies, and what is pure and impure. Later in the

Acts Paul takes advantage of the conflict between the two parties. (See pages 106–7.)

Page 80. *He is the stone which was set at nought*, etc: an allusion to a proverbial expression, applied (in psalm 118, verse 22) to a wretched invalid who has been gloriously restored.

Page 82. Stephen's Speech. The speech of Stephen as given in the *Acts* is a long survey of the history of the Hebrews, on which no doubt he was going to found an argument; but apparently the restlessness of the court was such that he suddenly broke off, and uttered the closing sentences here given.

Page 83. *The witnesses laid down their garments.* It was a custom, on the occasion of stoning to death, that the witnesses against the accused should cast the first stones. They stripped for this purpose.

Page 83. *Any that were of the Way.* This expression is common in the book of *Acts* to describe the Christians. Christianity was not yet regarded as a separate religion, but as a fashion or way of living, among the Jews.

Page 86. *Openly, as it were about the ninth hour of the day:* that is, not in the dark: the ninth hour would be about 3 P.M.

Page 87. *I have never eaten anything that is common and unclean.* The Law of Moses distinguished under the names 'clean' and 'unclean' what flesh, etc., might or might not be eaten by Hebrews.

Page 89. *The Judge of quick and dead: quick* is an old word for living.

Page 90. *The days of unleavened bread:* that is, the time of

the Passover feast, mentioned three lines further on. This was the great feast of the Jewish year, in which was commemorated the 'passing over' the houses of the Israelites on the night in which the firstborn sons of Egypt were destroyed. (See Old Testament Stories, page 87.) Unleavened bread was used in this feast, to commemorate the hurry in which the Israelites quitted Egypt, so that they had no leisure to finish baking their bread.

Page 91. *Four quaternions of soldiers:* each quaternion, or (as we should say) corporal's guard of four, took its turn in guarding the prisoner, two inside the prison chained to the prisoner, and two outside the door.

Page 93. *Part with the apostles:* for this word see Introduction, page 69.

Page 93. *They called Barnabas, Jupiter; and Paul, Mercury.* Jupiter was the Father of Gods and Men, in the religion of the Romans. Mercury was the deity who presided over markets, and so persuasive speech was one of his gifts: thus Paul, as the chief speaker, was supposed to be this god.

Page 94. *And we were in Philippi:* the use of the word *we* here and in other parts of the book of *Acts* shows that the writer of the book, generally believed to be St. Luke, was one of the companions of Paul in some of his journeys.

Page 95. *A certain maid having a spirit of divination.* Probably a mad or epileptic girl. The ancients had an idea that madness, or such diseases as we call 'seizures,' were really an *inspiration* of the person by some god: hence the words or sounds they uttered were supposed to 'divine' or predict the future.

No doubt shrewd people (as in this case) could make profit by pretending to interpret such utterances.

Page 96. *They have beaten us . . . men that are Romans.* The Roman empire, while it left subject peoples very largely to their own government, yet had means of admitting individuals among those people to the full rights of a citizen of Rome. Freedom from bodily chastisement (unless by order of a regular court) was one of these rights; and the magistrates were in danger of losing office and life, if their violation of Roman rights were made known to the emperor. Compare page 105.

Page 97. *The Epicurean and Stoic philosophers.* These were two among the many schools of philosophy in Athens and elsewhere. These two are often mentioned together because they were so decidedly in contrast in regard to the true attitude of man to pleasure. The Epicureans made pleasure the great end of life, teaching that virtue must be practised because it was in reality the truest way to pleasure. On the other hand the Stoics made their foundation principle the resistance of every impulse towards enjoyment. . . . *The Areopagus:* that is, the place of Ares (the war god, better known as Mars). One of the oldest courts of Athens had been accustomed to meet in this spot: apparently it was also used as a general place of meeting and Paul was invited to lecture there.

Page 99. *No small stir concerning the Way:* see above, second note to page 83. . . . *Silver shrines of Diana.* Diana was the Huntress-goddess. Silver models of the famous temple were sold as relics or instruments of devotions. . . . *The image which fell down from Jupiter:* Jupiter was understood by the ancients

to represent the sky, as well as the chief of the gods. . . . *Craftsmen*, that is, manufacturers. . . . *Proconsuls*: one of the names for Roman provincial officers.

Page 101. *Went with us unto James.* This apostle was the president of meetings of the apostles in Jerusalem.

Page 102. *We have four men which have a vow on them.* There was a body of men among the Jews specially devoted to abstinence and the service of God, like monks in the middle ages. These Nazirites were outwardly distinguished, not (like monks) by shaving, but by letting the hair grow. It became a custom for others who wished to express gratitude to God to take a *temporary* vow of the same kind: when the time fixed expired they shaved again with public ceremony and offering of sacrifices. The plan on this occasion was that Paul should take part in one of these ceremonies, amongst other things paying the expenses (*be at charges for them*) of the *purification* (that is, the release from the vow). It would thus be publicly shown that Paul had no objection to the ceremonies of the Jewish law himself, but merely declined to make them compulsory upon Gentiles. The result, however, turned out very different from what had been intended.

Page 102. *Tidings came up to the chief captain of the band*: that is, the captain of the Roman garrison.

Page 103. *The four thousand men of the Assassins*: from other history we read of an Egyptian who, about this time, made a revolt at the head of many thousand of desperate persons: he was slain, and the rebellion put down by the Felix before whom Paul was shortly to appear.

Page 104. *Brought up at the feet of Gamaliel:* Paul had come from his native city to study at Jerusalem under this noted 'rabbi' or teacher. . . . *This Way:* see above, second note to page 83.

Page 105. *They gave him audience unto this word:* that is, until they heard him speak of preaching to the hated Gentiles.

Page 106. *But I am a Roman born.* See above, note to page 96. This seems to imply that the citizenship was in Paul's family.

Page 106. *God shall smite thee, thou whited wall. . . . I wist not, brethren, that he was high priest.* The meaning of the whole passage is that Paul would not insult a true ruler of his people, but he refuses to recognize Ananias as such. He had been forced on the people by Roman power, and his conduct was unworthy of the office. He was a *whited wall:* mere show, like a painted sepulchre with rottenness within.

Page 108. *The third hour of the night:* about 9 P.M.

Page 109. *Felix . . . Cæsarea.* Felix was the governor of the Roman province of Judæa; and Cæsarea, not Jerusalem, was his headquarters.

Page 110. *By thy providence:* that is, forethought. . . . *Sect of the Nazarenes.* At first (see above, second note to page 83), the followers of Christ were regarded only as a way or peculiar fashion of living *within* the Jewish religion. By this time they have come to be considered as a *sect*, or off-shoot from that religion, called by the name *Nazarenes* in contempt, because Nazareth (where Jesus was brought up) was to the people of Jerusalem a byword of provincial lowness. Hence Paul's words (page 111): *the Way which they call a sect.*

Page 113. *Agrippa the king.* He was 'king' only by courtesy. Though the son of Herod the king (of Palestine) who put Peter in prison (above, story **No. IV**), yet he was not appointed king himself because of his youth. This was a visit of ceremony to Festus, who had been newly appointed governor.

Page 118. *Sailed under the lee of Cyprus:* that is, with the island between us and the wind.

Page 118. *Because the Fast was already gone by:* this refers to the great fast in the Jewish religion, the Day of Atonement. It came in September, and after that period sailing became dangerous.

Page 119. *They used helps, undergirding the ship:* the *helps* are (so to speak) ships' bandages; ropes passed round the sides of the ship underneath the keel to assist it when straining with the force of the waves. . . . The *Syrtis:* a noted quicksand on the coast of Africa. . . . *Freight* is cargo: *tackling* the useless furniture.

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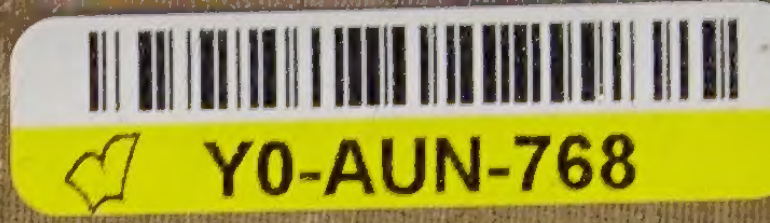
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